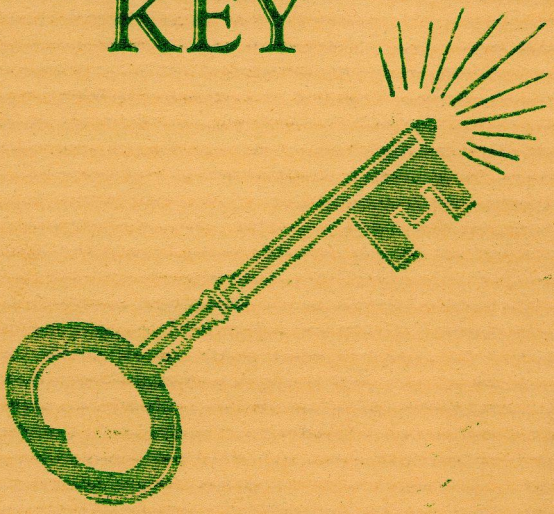
THE MASTER KEY



TO HAPPINESS

One Shilling and Sixpence

THE MASTER KEY TO HAPPINESS

By

JOSEPH PANG WAY

Foreword by

C. JINARĀJADĀSA, M.A.

THE THEOSOPHICAL PUBLISHING HOUSE
(LONDON)
68 GT. RUSSELL STREET
LONDON, W.C.1

Sold by
The Theosophical Press
Wheaton, Illinois

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The Master Key to Happiness

Joseph Pang Way

Dedicated to Humanity in HIS NAME

"We learn most in the periods of sorrow and grow most in the periods of happiness."—Dr. A. BESANT.

PREFACE TO THE SECOND EDITION

A large proportion of this work has been taken from copies of my talks that were given over Radio 4AT, of Atherton, North Queensland, each week for over a year. Since those talks were compiled from various sources, I have endeavoured to acknowledge the various authors quoted. I may have inadvertently missed a few, and to them I humbly apologize. I thank them gratefully for their help and inspiration.

Since the study of life is continuous, like life itself, I will be sincerely grateful to any readers who will send to me their personal helpful suggestions. I will then be able to improve this booklet from time to time.

My heartfelt thanks to the Rev. Charles Hankin, of Newcastle, who spent much of his valuable time in revising the booklet, and instilling much into it through his helpful suggestions.

The theory of the Master Key was my own. It formed the basis of my last talk in Hongkong, when I was President of the Manuk Lodge of The Theosophical Society in 1936. I have the great honour of being an Honorary Life Member of that Lodge.

J. P. WAY.

Texas, Q.,
Australia.
19th April, 1943.

FOREWORD

Joseph Pang Way (Joe to us in Sydney) is a Chinese gentleman born in Australia of Chinese parents. When a child he was taken to his grandmother in Canton, where he grew up and went to school, learning both Chinese and English. He then entered into commercial occupations, and it was during this period that he discovered Theosophy. As he mentions in his preface, he became President at Hongkong of the Manuk Lodge of The Theosophical Society in 1936.

Soon after, he returned to Australia—his entry not being barred by immigration regulations as he was born in Australia. He settled in Queensland and is now at the town of Texas, acting as travelling agent and manager of a " country store " (where they sell from lipstick to saddles), a branch of a firm having several such stores. Mr. Way has had to travel much in Queensland, where a " station " or farm may be separated from its nearest neighbour from one mile to twenty. Hence his many contacts.

The talks now appearing in a second edition (the first was in Australia) are talks on the radio over Radio 4AT, a fourth-grade station having a limited range, and paying its way by " selling air " to business concerns.

Now, my friend Joe held his radio audience week by week for over a year. That is a feat, since radio audiences are critical and express themselves fully. His success shows that he had something " to put over ", and that the listeners, agreeing with him or not, liked to hear him. As an old Theosophical propagandist I congratulate him and welcome him to our band of exponents of Theosophy.

Mr. Way and his wife Alice, a Chinese lady, also a Christian, have a boy of two. (I ought to mention, incidentally, that for a Chinaman to become a Christian does not mean to turn his back on Confucius ; it is far more like adding a new wing to an old house, and all the rooms in the old edifice as well as the new wing, are occupied. Besides, both Mr. and Mrs. Pang Way are Theosophists first, and religionists after.) My friend Joe has asked me to send him the books I recommend on how to bring up a child. This is a " tall order ", though I have sent him two that interested me. I now expect him as a parent to discover new fields to explore in his broadcast talks.

C. JINARĀJADĀSA.

INTRODUCTION

In visiting a strange home, one is occasionally struck with the peaceful and happy atmosphere. Nothing stirs my heart more deeply than the grandeur and peacefulness of a happy home. Wealth does not contribute to that atmosphere ; I have known it within the space of a small room. The successful home represents to me the greatest success in any sphere of life ; because success in any other sphere does not necessarily mean happiness in the home, which is the most prominent place where happiness should reign.

I consider the theme of attaining happiness the outstanding subject in life. Whatever we do, we are doing for this one result—consciously or unconsciously. Whether we are trying to attain the common motives of life (money, power, social position or fame), we are, at heart, trying to gain the happiness which we think comes from those things. Happiness is, then, the basic urge that drives us on in life —a life that is often filled with sorrows. It is only those occasional and fleeting glimpses of happiness around the corner that spur us on. Human beings of all nationalities, in all climes and in all places, are searching for this elusive and most valuable of all possessions. In spite of this fact it is surprising that no classes are held on this important topic.

Dean Swift, the author of " Gulliver's Travels ", made a famous toast—" May you LIVE all the days of your life ". I think that he meant we should live happily, to our utmost capacity, and appreciating the value of the things that count.

To me, one of the lost keys in Church and in Masonry is the incentive they might have given for being and doing good. Happiness in the after-life seems a very delayed payment for good deeds enacted here. Grand Mastership does not develop masters of happiness. Everyone is vitally

and selfishly interested in happiness NOW. The law of cause and effect makes happiness the greatest incentive to be straight, square and true, and to develop those great pillars of culture.

One author on happiness stated it is impossible to be happy by repressing our emotions. I will attempt to explain how incompatible it is with true happiness for emotions to be allowed to rule over mind and conscience. Others argue that happiness is the indirect result of other things, and that one cannot go directly after happiness. I am of the opinion that one can aim for happiness and GET it.

First of all we must understand what is happiness. Happiness is anything that is harmonious to our nature, and it can be applied to many states—physical, emotional, mental and spiritual. For example : If a person having a delightful meal were intent only upon filling his stomach, at the moment there would be physical harmony. If he were eating something which he desired very much—then there would be physical and emotional harmony. If he were a dietitian, and in addition he knew that the food would benefit his health, he would have harmony on the three planes. If that food also satisfied the spiritual aspect, then it would be the highest attainment of happiness he could have in that one thing.

The highest degree of happiness to which anyone may attain, is harmony on all those planes of nature simultaneously, but this is not always attainable. In such case, harmony on the higher planes gives a greater degree of happiness than harmony in the lower states.

Socrates said, " Know Thyself ", and that knowledge is the foundation upon which we can build our structure, the metal of which we can make our key. I can give you the Master Key to Happiness, but the amount of happiness you obtain is dependent upon your own effort. The DEGREE to which you put this theory into practice MUST be the PERCENTAGE of happiness in your life ; just as the degree to which you exercise your muscles will be the percentage of your muscular development. I cannot give you happiness. I can only show you a method, and the results depend entirely on YOU.

You must try to bear with me until you understand the many parts of the foundation, all of which have a relation to the complete theme.

At the end of each chapter there is given a list of references on the subject mentioned, in case the reader desires to further that particular study.

A BASE FOR OUR THOUGHTS

From the outset we must find a reasonable ground on which to base our thoughts in order to build up from our foundation.

To a materialistic person, everything he believes must be proved by concrete facts. This may be well for the exceptional few who are so well endowed with time and ability that they can prove all the statements of scientists. Given that superability, I doubt whether a single life would be long enough for anyone to do so. (Being materialistic, it would be impossible for such a one to believe in the Law of Rebirth.)

For the average person, it is an impossibility to prove everything. Even in Science the fundamental theories of light and of units of matter have both changed several times. Who can vouch that they will not alter any more ? Even some of our theories of basic laws, such as the law of causation and the law of conservation of mass, have changed with time. According to Sir James Jeans : " So securely did they seem to be established that they were treated as indisputable universal laws." The predominance of the engineer scientist in natural science gave way to the explanation in terms of mathematical concepts. Science itself is not so materialistic now as the average person imagines. Sir James Jeans has stated in his book, " The Mysterious Universe " : " For no one has ever seen an electron or has the remotest conception as to what it would look like."

The position, then, for the average person, would be either of these : (1) That we have to accept scientists' statements on BELIEF only, or (2) that we limit our minds

to the very narrow limits of our own proofs. It is hardly possible to imagine that any sane human being could cramp his mind down to the latter extent.

Scientists confirm that our senses receive only a limited fraction of the vibrations that exist. In spite of that fact we are trying to gain a hundred per cent. judgment on life with only a small percentage of the details. How erroneous such a judgment must be !

If we are trying to gain a wider view of life it is imperative that we accept many scientific statements on belief only until we have the time and ability to confirm them for ourselves. To be consistent, this should be our view in regard to other departments of life, such as occultism, religion, art and culture, as well as science.

Occultism makes its statements through clairvoyant observation, which is no longer regarded as entirely insane. It is a power latent in man, being developed by anyone who is able and willing to pay the price demanded for its early development ahead of the general evolution.

For instance, if a person could see the happenings on this earth from the bright stars of Pleiades or the belt of Orion, he would not be seeing what is happening now, but what actually happened 500 to 600 years ago ! It is unnecessary to stretch the imagination far to conceive the consciousness of man tuning into those vibrations which physicists confirm are in the atmosphere, and read the history of the world, just as a radio tunes into different wavelengths.

We occasionally tune into emotions and thoughts of others ; for instance, when we feel beforehand what the other person is going to do or say, especially where there is a close tie between the two.

Professor Rhine, of Duke University, California, demonstrated beyond any doubt that telepathy could be accomplished. His experiments were held by means of cards with a number of his students, until finally one student received a whole pack of 25 cards correctly. The detailed experiments were recorded in one of the " Science " magazines many years ago.

An Indian proved to several scientists in London his

" clairvoyant " ability, which was, at the time, a feature of the daily papers. A few scientists to-day recognize clairvoyance, but only under another name of " Extra Sensory Perception."

Proofs of the general accuracy of occultism obviously cannot be given, though from time to time discoveries may be made which confirm an occasional statement. The truth of clairvoyant research can no more be proved to the public than colour can be demonstrated to a blind man. Time alone can prove it, but a number of scientific corroborations of occult research can be read in the book, " Where Science and Theosophy Meet."

Science—" The Mysterious Universe," Sir James Jeans.
Clairvoyance—" The Chakras," C. W. Leadbeater.
" The Science of Seership," Geoffrey Hodson.

TYPES—KEYNOTES OF OUR REACTIONS

From the outset, it is well to note what type of person we are, whether we are predominantly materialistic, emotional, intellectual or spiritual, because all outside stimuli affect us principally through our keynote, and we see everything only through " coloured glasses ".

When a person talks of being broadminded and unprejudiced, he is so only to the extent of his keynote. Unless we are greatly advanced in evolution, none of us can be unprejudiced to any great degree. We must look at things through our coloured glasses, by means of our keynote and of our past experiences. It seems well-nigh impossible to see clearly through glasses other than those we have made for ourselves.

How do we know our keynote ? From the materialistic point of view, it would be through a personal study of our reactions that we arrive at this conclusion.

From the occult student's point of view he realizes that just as a note from a piano can cause sympathetic vibration in objects with the same keynote, so the majority

of planets vibrating at his time of birth in earthly (materialistic) watery (emotional), airy (intellectual) and fiery (spiritual) signs, unfailingly give his keynote. The principle upon which the science of astrology rests is that the whole universe is a unity, which is confirmed by science to-day.

In the chapter on " The Law of Rebirth ", the reason will be given as to WHY we are born in widely different circumstances. Can we call it fate when WE have created the causes ?

From my limited knowledge of astrology, and from my point of view only, it seems insufficiently advanced to forecast accurately futuristic events, but I feel it is a certain guide to our keynotes, upon which we can rely even to prescribe certain diets and different treatments for each type of individual.

General Characteristics of Various Types.—Some people are mainly of one type, some are a combination of two, while others have one type paramount with another characteristic a close second. Only broad generalizations can be given as to the pure basic types.

Materialistic.—The material rewards of life are their main considerations. They are very practical and matter of fact, and desire that all ideals should be of a practical nature. The majority of this type are atheists.

Emotional.—Emotional nature is predominant, and instinctual and sensitive tendencies active. They are attracted to devotional religions, and do not demand reason or proof regarding their religion.

Intellectual.—Intellectual ability is above the average. They are principally concerned with reasoning, and are of rationalistic tendencies. Being active mentally, they cannot be expected to be also active physically.

Spiritual—Idealistic in nature. They stress the importance of the moral side of life. They demand reason with belief, and have plenty of vitality and energy.

Everyone functions on all these planes of nature (physical, emotional, mental, and spiritual), but the interest of the types are prominently centred through their particular plane.

Knowing how we differ in thought and outlook in

life, we can understand how difficult it is to get away from the background of our experiences, these being varied and each type reacting differently, to a more or less degree. Therefore we MUST differ greatly in thoughts and feelings.

Another great divergence is that human beings are in different classes, as it were. Some transcend us spiritually and mentally, whilst others can be seen to be at a much lower level. In this way we can see different levels, extending all the way from the lowest class to the highest.

Knowing the reasons why we differ, we are able to make ample allowances for all types, and are thus able to live more harmoniously with others.

The next four chapters deal with a wider viewpoint of life which is familiar to occult students. It enables us to view the important events of life in their proper places in the great panorama of life. THE ACCEPTANCE OF THESE CHAPTERS IS NOT ESSENTIAL FOR THE APPLICATION OF THE KEY TO HAPPINESS.

THE PLANES OF NATURE

I will generalize only upon the great planes of nature which are common to occult students. Those who desire a more detailed study are referred to the list of references.

The average man may note easily that his physical vibrations are on a vastly different plane from his emotions and desires, and they in turn are separate from his thoughts. Although thoughts sometimes arouse emotions, and vice versa, still they are entirely separate.

It is a help to recognize the vibrations of each plane in our daily life until we can note them without effort. This is very valuable in observing the incentive behind all our actions and seeing from what they spring, in order to decide whether or not to carry out the actions ; whether they are based on desires which spring from the emotions, from thoughts from the mental, or intuitions from the spiritual. This practice enables us to distinguish impulses from intuitions. Impulses have their roots in the emotions, and are as transient and undependable as emotions,

whereas intuitions based on the spiritual are lasting, and are the surest guide to life's decisions.

The practice of recognizing the various planes is a great aid whenever we have important decisions to make. We should never allow the emotions to influence us in any important decisions. Our aim should be to quieten the lower vibrations and allow the spiritual to shine upon our problem. If we practise that often, we will gain a sure guide—one that will always be true, because the spiritual seems to be the only permanent plane. All the others (physical, emotional and mental) undergo vast changes with time and culture, and there is no permanency in any of them.

In most religions the Supreme is symbolized as a Trinity. Occultists confirm that our spiritual self, being a spark of the Divine, is a miniature aspect of His will, His wisdom and His activity. If His will is omnipotent, then the only limit we have is the limit of our knowledge.

Our will being on a higher plane can always direct the mind back to a dry subject from which it is inclined to wander, proving that it is a power greater than the mind.

Sometimes spiritual vibrations come through to our consciousness, when we feel inspired at religious meetings, for instance, or when we feel the impending of events. The reason why these higher vibrations do not habitually make themselves felt is that the lower groups (physical, emotional and mental) are always active. Each plane being stronger as we come down, is more compelling to our consciousness and overpowers the higher and more refined vibration of the spiritual.

The purpose of meditation is to quieten the lower planes of consciousness so that the spiritual may have a chance to come through. On the surface of a lake, when it is ruffled by vibrations of any kind, the reflections of things are blurred ; only when the surface is perfectly calm can the sun be seen in its glory. So is it with our outer selves.

The American motto, " Be Yourself ", is very commendable, but one must be sure what " self " to be. Sometimes the physical, emotional and mental clash with each other. We desire something that our minds know is not

right, and occasionally our thoughts have not the full approval of our conscience. If our conscience is not in full accord with the action, desire or thought, then it is impossible to be harmonious throughout; impossible to have that deep, lasting happiness that is only secured by the direction of our conscience. HARMONY ON ALL PLANES SIMULTANEOUSLY GIVES THE HIGHEST DEGREE OF HAPPINESS.

When we are young it is mostly physical and emotional pleasure that appeals to us; some never grow out of this stage because they are young in soul age. When we grow older in age and evolution, studies appeal to us, and we gain happiness through our intellectual pursuits. Finally harmony on all planes, directed by the spiritual, is our aim. Note that in these different groups, the lower the plane the greater extent our pleasure is dependent upon outside sources; the higher the plane, the more influence we ourselves have over our happiness; whereas the harmony of the spiritual self responds to the exact degree to which we tune into those refined vibrations which are continually around us.

These diagrams should illustrate in a small way our basic types and attitudes in life :—

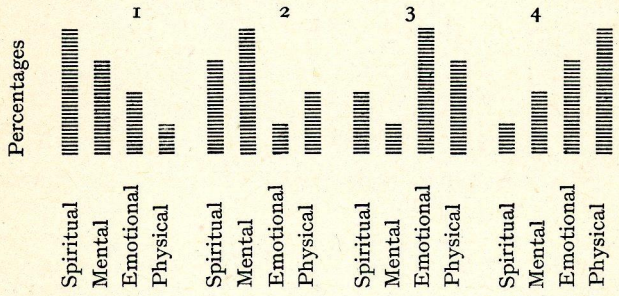

Figure 1 should represent our attitude at all times. The will and intuition, being aspects of the spiritual nature, should be the master at all times. The direction of our lower bodies from the intuition gives the highest degree of happiness. The spiritual type aims for this basic attitude.

When mind is the ruler, figure 2 represents our attitude, which is the base for the intellectual or mental type, figure 3 the emotional type who are predominantly affected by their emotions and figure 4 the materialistic type.

There must be millions of variations of these attitudes. The percentages of each of these columns must be different in every one. They are constantly changing according to our moods of the moment, but drift back to our keynote in normal times. In fundamental types the percentages of their basic columns may be different from others of the same type, but that basic column is above the others ; that point alone distinguishes them.

We can imagine the perfected man as being 100 per cent. perfect on all these planes, but controlled at all times by the spiritual.

In times of spiritual upliftment, mental, emotional or physical activity, each one of these planes is stimulated to a certain degree. We can increase that growth at will, just as we can develop muscles with constant exercise. That we are of one type does not mean that we are doomed to look for ever through the coloured glasses of that type. With intense concentration on the highest plane, aided by the will, we can even change our type.

Aiming for complete happiness by maintaining harmony on all planes together, infallibly leads us to the goal of life.

Emotions—" The Astral Body," compiled by A. E. Powell.
" The Science of the Emotions," by Baghavan Das.
Thought—" The Mental Body," compiled by A. E. Powell.
"Thought Power, its Control and Culture," by A. Besant

THE GOAL OF LIFE

What is the purpose of life ? Why do we live ? Until we conceive the answer to this vital question there is no reason for life—no reason to find happiness. The riddles of life, the seeming injustices of life, become intelligible only when we have found a reasonable goal—only when the purpose of life is known.

You will note that the great scientists to-day are delving further than ever into the metaphysical. Sir James Jeans wrote in his book, " The Mysterious Universe " : " The reduction of material things in terms of mind is now the theme of scientists as it has been that of philosophers. . . . the universe shows evidence of a designing or controlling power."

Prof. Lloyd Morgan stated in " The Great Design ": " What I find in evolution is one great scheme from bottom to top, from first to last."

Karl K. Darrow, in " The Rennaissance of Physics ", asserted : " The belief—that all things are made of a single substance—is as old as thought itself ; but ours is the generation which, first of all in history, is able to perceive **the unity of Nature** not as a baseless dogma or a hopeless aspiration, **but a principle of science based on proof as sharp and clear as anything which is known."**

The majority of great religions confirm that we are fragments of the Divine growing towards perfection, as the Lord Christ has commanded: " Be ye therefore perfect, even as your Father in Heaven is perfect."

Only our spiritual selves are fragments of divinity, our lower bodies are each imperfect, and our separate imperfections cause our disharmonies. But we are growing towards perfection. Mentally through the attainment of wisdom, i.e. the perfection of knowledge. Emotionally through the control and use of the emotions. Physically through perfect health and control of the body.

Occultism also confirms the existence of a great plan of evolution towards perfection, in which spirit and matter struggle for the mastery of man ; and when the struggle is over, spirit becomes Lord of matter, Master of life and death.

Evolution through Clairvoyant Investigation—" Man, Whence, How and Whither," by Dr. A. Besant and C. W. Leadbeater.
Chapter on Evolution—" The First Book on Theosophy," compiled by P. Pavri.
Inspirational (towards the goal)—" Be Ye Perfect," by Geoffrey Hodson. " The Brotherhood of Angels and of Men," by Geoffrey Hodson. " The Masters and the Path," by C. W. Leadbeater.

THE LAW OF REBIRTH

In our study of humans we see people in different stages of evolution. Morally and mentally they seem to be in different classes, as it were. Some are in lower classes than we are, whilst others are in a much higher class. This ladder of evolution extends until we reach the fullness of the stature of Christ. The Law of Rebirth, or reincarnation, confirmed by many religions, is the only satisfactory explanation of the manifold classes of humanity.

If there is only one life, then why are we born in widely divergent circumstances ? All religions state that God is Love and God is Just. Is it just to give the best of circumstances to some individuals at birth and the very worst to others ? Despite the many feeble attempts by preachers to reconcile it, could an ordinary human father do that to his children ?

The theory of special creation makes God a servant of man as He may have to wait, to create a new soul, until a man provides material for a physical body. He is said to punish those who go astray, but on the other hand He Himself is supposed to create new souls for bodies provided by immoral means ! Hence the theory of special creation seems illogical and absurd, leaving only rebirth as the most reasonable explanation.

If there is no love, if there is no justice in life, if conditions are governed by chance—then why live at all ; where is the purpose of living ? On every hand, however, we see Nature governed by exact and absolute laws of exquisite design and purpose.

The thought of being reborn over and over again is horrible to some, because of the trials and sufferings of earthly life, it not being realized that those trials are the direct effects of causes sown. We would welcome rebirth if our lives were supremely happy. The lesson which is continually driven home every time we suffer is the lesson of finding happiness, and this work will give you the master key to the solution.

The reason why we cannot see behind the seeming injustices of life is that we have not developed that state of

sensitiveness where we can connect the effects with the causes. A man may suffer from a sickness or disease in complete ignorance of the conditions in which he disobeyed Nature's laws. The right sequence of causation is not imperilled by his ignorance ; he equally enjoys the fruit of good deeds which he does not remember doing.

If God is love then there must be perfect justice throughout all planes. We must reap or suffer physically for physical causes, emotionally for emotional causes, and mentally for mental causes, as the law of cause and effect is equal and opposite. " As ye sow, so shall ye reap."

The hermetic axiom " as above, so below ", will provide a key to the problem. When we sleep each night, we have closed a day in which we have created certain causes, the effects of which we have not reaped. We awaken in the morning into the conditions which we made the previous day. Are we surprised at this ?

When on a holiday, we may remain in bed as long as we wish, nevertheless the time comes when we wish to rise and do something—figuratively, to learn another lesson.

Occult scientists state that this is what happens in the higher sphere. After an interval of perhaps hundreds of years, dependent upon our evolutionary stature, we feel that we would like to learn another lesson towards control and perfection of character, as was ordained by Lord Christ when He said, " Be ye therefore perfect, even as your Father in Heaven is perfect." This would be an idle command of the Christ if spoken to poor stumbling humanity with but a few years to live. It seems that He referred to the great law of rebirth in His twice repeated statement that St. John the Baptist was Elias.

In the writings of Origen, the most celebrated pupil of St. Clement of Alexandria, and perhaps the most brilliant and learned of all the Ecclesiastical Fathers, especially in his great treatise, " De Principiis ", there is a mine of information as to the teachings of the early Christians, in the second century. Here it is stated that every man received a body according to his deserts and his former actions.

The doctrine of Reincarnation has disappeared from

modern Christianity because it was condemned and ruled out of orthodox Christianity by the Second Council of Constantinople in the sixth century. Imagine a law of Nature being ruled out by a council of human beings!

Since perfection cannot be obtained in one lifetime, we are reborn into other physical bodies, the conditions of which are absolutely conditioned by the causes we have created in previous lives, just as on waking in the morning we start another day. Hence the working out of the law of causation—perfect justice and perfect love.

We cannot suffer, even in the smallest degree, from that which we have not created ourselves.

But, you may ask, is it not unjust for us to be punished for forgotten misdeeds created long ago in a past life? Why should a man suffer for what he is not conscious of having done? Yet it is the same conscience, the same inner self, that directs us to-day as of old and the same authority notes the repeating of the effects. Forgetfulness of misdeeds does not destroy their consequences, for there is no such absurdity in the universe as an effect without a responsible cause.

If we went to sleep with a certain interest, then we should surely wake up, or be reborn with that same interest. This is the explanation of child "prodigies" in any art. They have given so much time to it in previous lives that eventually their genius shows in early childhood.

Two schools of hypnotism have succeeded in pushing back the consciousness of hundreds of subjects into a former life of each, many of the results of which were traceable by written records.

Science demands the law of rebirth in order to complete its theory of evolution. The two great doctrines of evolution, those of Darwin and Weissmann, may be said to divide the scientific world. Neither Darwin's transmission of quality from parent to offspring, nor Weissmann's non-transmission, explain the reason for the hundreds of mediocre children of distinguished parents or the genii of some ordinary parents. Heredity can explain only similarities, not differences.

As Max Müller remarked, the greatest minds that

humanity has produced have accepted rebirth. Pythagoras taught it, and Plato included it in his philosophical writings. The Neoplatonic schools accepted it and the Gnostics believed in it. In later time we find it taught by Schopenhauer, Schelling, Lessing, Henry More, Southey, Pezzani, to name but a few among the Western philosophers. Hume declared that it was the only doctrine of immortality a philosopher could look at. Goethe, in his old age, looked forward to his return. Emerson, the Plato of the 19th century, as well as Wordsworth, Rossetti, Tennyson, Browning and John Masefield, believed in the theory.

Occultism confirms the law of rebirth through clairvoyant research. Can we refuse to accept it until we have developed those latent powers in us that will confirm or refute these assertions ?

Unless we accept this law, or develop an interest to study it from numerous books, we are liable to see life from a distorted point of view, because of the nearness of the events of this life. We should look at life as a complete whole—like a book, each page representing only one life. In this manner the events of this one page are seen in their actual place, and are not magnified by the emotions of the present. Only from this panoramic view can we see the events of life in their proper places ; and how small and insignificant some are compared with the whole book. Even death is merely a matter of turning over a page; do we feel sorry and cry because the end of one page is finished ? The important item, which is the development of happiness, then would be the main theme of the book—the incentive that leads to the goal of life itself—perfection.

" Reincarnation," by Dr. A. Besant.

LIFE AFTER DEATH

The universality of human sorrow brings up the question of life after death. As with the other great subjects, I have left the details to the great seers and occult scientists, and have hinted only at different books to study.

Then life becomes a great adventure, life becomes worthwhile even in its drabness, its apparent mysteries and despairs.

In all Nature there is a gradual growth and a gradual decay. Stupendous transitions are unknown. To be suddenly transformed into a being with angelic qualities, by death, does not coincide with Nature. Physicists confirm that vibrations exist for ever. What of the soul that produces the vibrations? Can we imagine mere vibrations existing longer than the producer?

Occultists affirm that at death we lose the physical body only, and nothing more. The emotional, mental and spiritual bodies are the same without any alteration whatever. We have the same emotions, the same thoughts and the same conscience.

After death the soul makes an impartial review of the past, notes his errors and failures and their motives, and by knowledge thus gained grows in wisdom and in power, in intelligence and in intuition. This review is experienced by those near death's door. A coastguard stated that many of those rescued affirmed that the past events of life came before them in a series of vivid pictures. When Admiral Richard E. Byrd nearly succumbed in the Antarctic, he said: "I saw my whole life pass in review. I realized how wrong my sense of values had been; **how I had failed to see that the simple, homely, unpretentious things of life are the most important. At the end, only two things matter to a man: the affection and understanding of his family.**" He also stated that he brought back with him the **appreciation of the sheer beauty and miracle of being alive.**

The individualities of those who have passed on are still near us, on the plane of vibrations in which our emotions function, and not far away in a distant heaven. The reason why they cannot communicate with us is that our consciousness during the day is tuned to the physical plane vibrations. It is like trying to tune into a radio station on a wavelength different from that on which it is broadcasting.

Only at night, whilst the body sleeps, does our consciousness enter the plane in which they dwell, and we meet and commune with them. But it is difficult to bring those

experiences back to our physical brain because of the process of tuning down into another set of vibrations. Those who are interested in the details of this inner life are advised to study some of the books recommended.

There are numbers of people who practise " astral projection ", that is the projection of their emotional body at the moment of falling asleep. Being conscious of the transference to a different plane, with practice, they return in full consciousness, and are able to write down their experiences. Group experiments have been in the nature of travelling astrally on that plane, and by the noting of a group of articles or other things, arranged and known only by one member, the results being physically verified the following day. An experience of this nature will reveal to us the certainty of life after death.

From the physical, we pass on to the different groups or planes of vibrations one after another. And then, after our rest, when we are eager to learn another lesson, that inner world will fade from our consciousness for a while, and we shall return to physical life. No sudden or violent transition, but a natural coming to consciousness here in a new body.

" The Other Side of Death," by C. W. Leadbeater.
" Astral Projection," Muldoon and Carrington.

THE CYCLE IN EVOLUTION

Although the steps of evolution are gradual, they do not, as might be imagined, form a straight stairway. The great journey of the soul, from God unconscious to God fully conscious, may be conceived as taken in a grand spiral, for in that journey we find outstanding events repeated over and over again, each time in a wider and more spiritual form.

But the grand spiral is itself not a simple line, for it consists of many smaller spirals, which may be termed " major ", and each major spiral in turn consists of many " minor " spirals.

Whilst the grand spiral represents the whole journey of the soul, each major spiral represents a birth, a physical life, and a death, whilst each minor spiral is formed by the outstanding events in each of those lives.

The events of the Christ-story are lived through again and again. At each event, symbolized by a minor spiral, we pass through a birth, a baptism, a temptation, a transfiguration, a crucifixion and an ascension. They will at first be insignificant personal events, but as those events follow on higher and higher spirals, they become greater in their nature and effect. Each cycle—the struggle and the victory—raises the soul just so much higher.

It is well to try to imagine these spirals, and to imagine, too, a mysterious but definite link which lies between each cycle, major or minor, and the cycles which have preceded and succeeded them. Thus, when the occurrences of life are being experienced, we may gradually learn to know, without a doubt, what the next event will be, and so are able to see in a broader light the event through which we are passing. For instance, if we are in the midst of suffering and crucifixion, we know without a doubt that the next event must be an ascension, wherein we are uplifted into joy and realization.

From the conception of the grand spiral we can reason the why and the causes of all conflicts and strifes, whether within the body, such as temptations, or without, ranging from personal conflicts to great national wars.

Mr. Geoffrey Hodson superbly described this spiral. He stated : " The path of human progress is dual, and, being cyclic, that path therefore consists in the main of two periods. For in travelling along any cycle or circle there must be a first half and a second half. Now these two halves will apparently be opposed ; the lines on which they are formed will travel in opposite directions. That is why human progress is dual and seemingly opposed. There will be an outward or downward arc, followed by an opposite inward and returning arc."

" Applying this to the evolution of man, the early or opening period of human progress—that of savage and semi-civilized humanity—is one of increasing materialism ; for

its direction of movement is downwards or outwards from the spiritual source. Its goal is physical, material development and power."

"Eventually, when a certain physical attainment is reached, a change occurs: cultural and spiritual progress begin to predominate. A turning point has been reached, and new objectives present themselves. The second half of the cycle is entered upon. This later period is one of increasing cultural attainment, and its goal is highly developed spirituality."

"Thus we see that the ideals of the two arcs must inevitably be opposed. On the outward arc, possession, acquisition, and therefore competition and conflict, must rule. On the returning arc, individuality becomes less separative. Kinship, brotherhood becomes to be realized. Acquisition and competition are displaced by contribution and co-operation."

"The story of creation, fall and ascent or redemption of man refers to and describes these two paths; the parable of the Prodigal Son symbolizes and illustrates these two phases of the cycle of life."

"Such is the great cycle of forthgoing and return, the one great story of involving and evolving life on which all other stories are based. This one major cycle is composed of myriads of minor cycles. The dual path is trodden, for example, by every human being when he is born, lives on earth, and, dying to the physical world, returns to his original spiritual state. In their birth, rise, maturity and decline, this dual path is pursued perpetually by races and civilizations."

"That is why all conflicts and strifes are between these two forces, spirit and matter, so-called good and evil, the forces of the descending arc against the forces of the upward arc. The present war is an occasion where the alignment of the opposing forces is quite unmistakable. For on the path of forthgoing, and even after the early stages of the path of return have been entered upon, it is inevitable that separateness, selfishness, individualism for a time continue to influence human conduct; even amongst the most advanced nations and individuals. What will be the

outcome ? The ultimate issue is not in any doubt. As the cycle advances along the upward arc, spirit being infinite, eventually conquers, right inevitably triumphs over wrong, light gradually replaces darkness. Symbolically, the journey home is undertaken and eventually completed. Fallen man is redeemed, the Prodigal Son returns home."

" Despair, therefore, should have no place in human hearts at this present moment. Certainly it can have no place in the heart of those who understand a little of the great laws of Nature. He has no fear of any futility overshadowing man's highest dreams. On the contrary, he knows that man moves through innumerable ages to ever-increasing power and wisdom and glory."

Dr. P. K. Roest stated in his splendid article, "Discipleship in Wartime " : " Some people have such plaster-saint conceptions about discipleship that they cannot think of pupils taking an active part in the world's conflicts. . . . Love destroys whatever is inimical to the true interests of ALL hearts. . . . Hence it protects and defends that which is truly human against all that would defile this greater life. . . . To imagine that he cannot do so with love in his heart is analogous to believing that surgeons hate the patients on the operating table, or that a human Judge cannot pronounce a severe sentence without a feeling of personal animosity towards the culprit."

Many people ask to-day, " If there is a God, why does He allow such cruelty in the world to-day ? " The answer is that we are given an inherent free will to choose upon whatever path of conduct we will. When the choice is made, when the cause is created, then we must reap the effect, some time or another, as cause and effect are inevitably bound together, like the head and tail of a coin. If we are reaping cruelty to-day, we have sowed cruelty before—" As ye sow, so shall ye reap ". Once causes are created, then even the Great Ones will not stop the ultimate effects. Otherwise there would be no law and order, no justice.

Even if one is so materialistically inclined THAT HE REFUSES TO ACCEPT THE PREVIOUS CHAPTERS ON THEORY until he has developed " extra sensory powers ", STILL ONE CAN SECURE HAPPINESS IN LIFE ONLY BY UNDERSTANDING AND APPLYING THE LAW OF CAUSE AND EFFECT. When we have this happiness, when we are enjoying the sunshine of life, WHAT DOES IT MATTER WHETHER OR NOT OUR PATHS ARE DIFFERENT, OR WHETHER OR NOT OUR BELIEFS ARE DIFFERENT. THEY ARE INSIGNIFICANT THINGS COMPARED WITH THE JOY OF LIVING. Intellectual types will connect the law of causation with the law in mechanics, that action and reaction are equal and opposite ; emotional types will believe in it through their own religion, in its version in the well-known statement of Christian Scripture, " Whatsoever a man soweth, that shall he also reap ". Let us add also, whatsoever a man reaps, that has he sown in the past.

Dr. Annie Besant graphically described the rationale of causes in action : " Every action has a past which leads up to it, as well as a future proceeding from it. An action implies a desire which prompted it, and a thought which shaped it. A desire stimulates a thought, and the latter embodies itself in an act, while sometimes it is a thought, in the form of a memory, that arouses a desire, and the desire bursts into an act. EVERY CAUSE IS OUR REACTION TO AN EFFECT. An action is the physical form of thought and desire, and in its very accomplishment gives birth to a reaction to a fresh thought and desire, the three forming a circle perpetually retraced."

Thus it is our reaction to effects that we have to control. This law acts in the physical world of movement, in the emotional world of feeling, or in the mental world of thinking. To think, to feel, to act, means setting in motion forces of three worlds, and according to the causes a man creates, he sows harmony or discord.

In Mr. C. Jinarājadāsa's book, " The First Principles of Theosophy ", he states that in the physical world an injury

inflicted on others will bring the reaction or the effect of pain, while the effect of a kind act is a force which adjusts material circumstances so as to produce a comfort. If we want comfort in life we must create kind physical acts. In the emotional world, dislikes will react as griefs, while sympathies will bring joy. For emotional harmony, we must control our dislikes and sympathize with our hearts, not merely with words. In the mental world, criticism of others will work itself out in worries, while appreciations will produce inspirations. So appreciate and do not criticize, if you want mental harmony. In the spiritual world, aspirations will give ideals to be followed life after life.

	CAUSES	EFFECTS
Spiritual	Aspirations	Ideals
Mental	Appreciation	Inspiration
	Criticism	Worry
Emotional	Sympathy	Joy
	Dislikes	Grief
Physical	Helpful Acts	Comfort
	Hurtful Acts	Pain

It should be understood that this law does not force one to create kind physical acts, and it does not force one to sympathize or to appreciate, but if we want physical comfort and emotional and mental harmony, then we MUST do those things. If you disbelieve this law, try it out for a month in your own home. Control all criticisms and dislikes, and sincerely appreciate, sympathize and do helpful acts to each other, and assuredly you will experience the happiest month in your life through the power of creative harmony.

This is a law of Nature and not an artificial one laid down by human authority; it is not a command but a simple statement of successions or sequences. It leaves us free to choose, but points out that such and such will inevitably happen as the sequence of our choice, and whatever the condition we choose, we must accept with it the irrevocable sequence.

In producing water by the union of oxygen and hydrogen, we require a certain temperature which we can obtain from the electric spark. If we insist on keeping the temperature at zero, or substitute nitrogen for hydrogen, we cannot have water. Nature does not supply or withhold water, but merely lays down conditions for its production. If we want to produce it, we must bring the things together and thus make the conditions. Without those conditions, no water is formed ; with those conditions, inevitably water is produced. It is the same with happiness. If we want it, we must produce those conditions of harmony—appreciation, sympathy and kind helpful acts.

Then are we bound or free ? Free as to making the conditions, bound as to results when we have made them. It is an invariable law, and invariability of law does not bind—it frees. Science proves that knowledge is the condition of freedom and that only as a man knows can he compel ; Nature is conquered only by obedience ; she is forced to give us happiness if we create harmony. Thus we realize that Nature is " She who MUST be obeyed ".

Note particularly on what plane we are reaping discords. If we are suffering pain, try to remember WHEN we performed hurtful acts ; if we are grieving, HOW have we sown selfishness ; if we are worried, note HOW OFTEN we have criticized. I feel that we will have no trouble at all to find where we have sown the seeds. Dale Carnegie stated : " Any fool can criticize, condemn and complain." It might be the spice of life and a means of progress to criticize, according to some minds, but mental harmony is far more desirable than worry, from my point of view. We are not expected to appreciate everything, but if we look for things to appreciate, assuredly we will find them. One of the priceless gems quoted by Dale Carnegie in his great book, " How to Win Friends ", is : **" Be hearty in your approbation and lavish in your praise."** The more it is practised, the greater we will realize its wonderful value. For the inspiration and happiness it produces, it should be engraved in our minds.

In Sir Edwin Arnold's translation into verse of Lord Buddha's teachings, " The Light of Asia ", it is stated :

" What grief springs of itself and springs not of desire ? " One of the qualifications is desirelessness, for if we have control over desire, then any conditions will not affect us. One of the wisecracks of the Katzenjammer Kids was : " Expect noddings and you will nefer be disappointed ! " How humorously true it is.

Many outstanding books have been written giving instructions on the life to be lived that will accord the greatest percentage of harmony on all planes—great books such as " Light on the Path ", " The Voice of the Silence ", and " At the Feet of the Master ". We do not fully realize in our consciousness that these instructions must be lived, as stated in the preface of the last-named book. The major part of the instructions given come under two simple rules : LIVE IN THE ETERNAL and KNOW THE SELF AS ONE.

Let us examine the reasons why these instructions must be lived : To do that fully, 100 per cent. control of our physical body, emotions and thoughts are necessary. If we have such a degree of control, we create mechanically a similar proportion of harmony, thereby forcing Nature to give us that percentage of happiness. With that measure of joy and peace, it is doubtful if anyone would want more from life. Long before this stage is reached, an intense longing grows to show others the way.

An average person would stress that all our desires cannot be fulfilled. In that case, he has not attained full control. Others state it is not human nature to control ourselves to that extent. Certainly not at present, since we have not yet reached perfection. But what, short of complete mastery, is perfection ?

Practical Psychology—
" How to Win Friends and Influence Others," by Dale Carnegie.

The Law of Cause and Effect—
" Karma," by C. W. Leadbeater.
Chapter on Karma—" The First Principles of Theosophy," by C. Jinarājadāsa.
Chapter on Karma—" Theosophy in Questions and Answers," compiled by P. Pavri.

To create harmony, control of our actions, emotions and thoughts, is the sole necessity. So CONTROL, then, becomes the MASTER KEY TO HAPPINESS AND PERFECTION. Why? **Because in exact proportion as we control our causes so will be meted to us the precise percentage of corresponding effects.** For example, if we control our actions 80 per cent., emotions 20 per cent. and thoughts 5 per cent., then we must expect to have only those amounts of harmony on the various planes. If our control were increased to an average of 90 per cent., then it is inevitable that 90 per cent. of harmony will be ours—providing, of course, that we have reaped all the causes we have sown in the past. As we deliberately govern all causes, we must in that ratio control the future, and thus we are the creator of our future, the moulder and master of our own destiny.

DEGREE OF CONTROL

100 per cent.———Percentage Indicator———0 per cent.

SPIRIT	MATTER
Unity	Diversity
Love	Hate
Purity	Impurity
Simplicity	Complexity
Wisdom	Ignorance
Beauty	Ugliness
Silence	Noise
Humility	Pride
Duty	Negligence
Sacrifice	Selfishness
HARMONY	DISCORD
HAPPINESS	SORROW AND SUFFERING

From another angle, since perfection of character is the goal of life, let us reason a way of life through a study of opposites—the two greatest being spirit and matter. To the materialistic and intellectual types, spirit can represent

the unity of Nature confirmed by scientists. To the emotional and spiritual types, spirit can be another name for God; and God is Love, as taught by all religions. Doubtless the reason why the World Teachers were so powerful, magnetic and outstanding was that They perfected Their love for all. When we are in full harmony, love forms the base for that unity.

To interpenetrate all planes, spirit must be the essence of purity and simplicity. Throughout life, we can see that the cycle of return is towards simplicity. We are told that from this unity in spirit, we involve into densest matter—the complex—and ultimately return to spirit, unity and simplicity. You may wonder why we should go through this long journey of trials in order to return to our source, but occultists confirm that we start from the spirit unconsciously, returning to it in full consciousness. Hence, growth into complexity is essential, to gain knowledge and experience to return consciously to simplicity with wisdom —personified by the sages. You must know the two extremes in order to walk through the middle path, utilizing the " golden mean " for a simplicity towards perfection.

The nearer we approach the spirit, the greater will we be conscious of His Glory and Beauty and the more silent and humble we become. Awed at His Power and Majesty, we grow closer to the heart of silence and away from the noise of materiality. We realize, then, our duty towards the Spirit of Life, and we sacrifice everything, by degrees, for our ideal.

These qualifications of the spirit by no means represent the full list, to which you may add according to your type. Although happiness is the basic urge in life, it may not be the only aim for your type, which might be any of the qualifications.

The outer lines on the diagram of opposites represent the extreme of those states. What brings us from the extreme of hatred to that of love, or from discord to harmony? To me, there is only one indicator—**the Master Key of Control which unfailingly puts you on one side or the other.** According to the DEGREE of control on the various planes—physical, emotional and mental—you will

obtain the exact proportion of harmony on them. The degree of control also indicates the ratio in which we have developed the qualifications of the spirit, and where we are on the path towards spirituality and perfection. The co mplete development of the attributes depends upon full (100 per cent.) control. When we have no control, we are diversified, impure, noisy, proud and selfish ; common cha racteristics shown by these who are swayed by their emotions.

If we can maintain a 100 per cent. control, it means we will create 100 per cent. of harmonious causes, which must give us eventually 100 per cent. of harmonious effects. It is very simple, like a plain equation ; but the trouble is that 100 per cent. control cannot be attained at once. It has to be slowly developed, and is a job of many lives. But if we could perceive beforehand the exact results that would happen to us consequent upon discords, then our development would be amazing. In any case, we can be sure of reaping the disagreeable effects of every discordant cause we produce. Many persons have no idea of the moment when they are starting to create discords; and hence **when** it is necessary to exercise control. At times when we are in repose, the emotions receive a jolt through our dislikes, and in turn retaliate. We are not aware that the jolt is the effect of causes we have created before, and our reprisal is the beginning of another discordant cause. This circle hammers the message of " As ye sow, so shall ye reap " incessantly into our consciousness. Yet it seems to take immeasurable suffering and a myriad of worries and griefs and pains before the small brain of ours can realize that cause and effect are as close to each other as the head and tail of a coin—so close that it is impossible to tell the dividing line between the two. The important lesson is to visualize and engrave this law in our minds, every time our emotions take charge, and try to check them in time. In this manner we will steadily increase our control, which must also noticeably increase our happiness in whatever sphere we are.

There are many methods of developing control, which is the salient point in meditation, and an excellent means

was given by Dr. Besant in her book on "A Study in Consciousness". She stated: "The formation of an ideal is one of the most effective means of influencing desire. The mind creates the ideal, and either retains it as an abstraction, or embodies it in a Divine Teacher. The time chosen for the creation should be a time when the mind is calm, steady and luminous, when the desire nature is asleep. Then the thinker should consider the purpose of his life, the goal at which he aims, and with this he should select the qualities necessary to enable him to reach that goal. Daily he should repeat this integrating process, until his ideal stands out clearly in the mind, dowered with all beauty of high thought and noble character. The man who lives habitually in the presence of a great ideal is armed against wrong desires by love of his ideal, by shame of being base in its presence, by the longing to resemble that which he adores."

The reason why we should meditate daily is that we are by degrees building a finer set of vibrations. We are changing it slowly, and if we should miss a day, the greater proportion of our habitual vibrations will oust the finer ones we are trying to establish. That is why so many people find little progress after years of irregular meditation.

In the slow process of attaining control, we are growing nearer the spiritual side of life, and we find a slight but a fundamental change in our attitude. We are relying less on the law of causation and are developing a little love for humanity. In the beginning, the percentages in the qualifications of the spirit in the average human being are low, and the percentage is greatest for his own gain. Through his degree of control, he is naturally nearing the side of spirit and love which automatically raises his degree of service to humanity. No one is forced to gain control, but if he does not make the effort, he creates a greater percentage of discords. HE MUST THEREBY REAP DISAGREEABLE EFFECTS UNTIL HIS INNER YEARNING FOR HAPPINESS IS GREATER THAN HIS EMOTIONAL DISLIKE FOR SELF CONTROL. These two should be carefully noted to see which holds the limelight in his consciousness. We can have happiness

with control or discords without it. We have the free will to choose either.

Growing nearer to the spirit through control, he realizes that " Love is Law ", and the law of self-preservation applies only to animals. One of the Masters said, " LOVE IS THE SUPREME QUALIFICATION, WITHOUT WHICH ALL OTHERS WATER BUT THE SAND ". Increase in control means proportionate development in love, and the centre of interest slowly changes from the heart of self to the heart of all. We understand then, to a certain degree, the attitude of Dr. G. S. Arundale : " I know that I can only perceive my own part in the Plan, less by reading the literature,—splendid though the literature may be,—and far more by meditation, by silence and by communion with the infinite, eternal and larger Life." When we are in communion with this infinite life, we radiate spontaneously understanding and compassion. For Mr. Jinarajadasa stated : " To radiate tenderness, understanding and compassion strongly,—without sentimentality —makes of us centres through which the Great Ones can send comfort and strength to a world in pain."

If humanity had developed control to a certain degree, then any economic system would be successful. The best systems in the world would not develop culture and perfection of character, which are the results of personal attainment in control.

Take the average person who is financially independent through no effort of his own, and you will note that his aims are principally for the satisfaction of the emotions, i.e. pleasure in all forms. If we had an economic system that took away from us all fear of future needs, would not the average person to-day also look principally for pleasures ? This does not mean that we should not aim for a sane economic order, but only that we should not complain about its lack. Complaining of one system does not focus the attention to the good points of other systems. A sane economic order would naturally stress for adult education, and that would enlighten all on the principles of life and the goal destined for us through the laws of Nature.

In the meantime, we should be satisfied with the best training ground in the world for character development—the home—the training ground *par excellence.*

Study in Control—" A Study in Consciousness," by Dr. A. Besant.

Economics—" Looking Backward," by Edward Bellamy.
" Equality," by Edward Bellamy.

(After " Looking Backward " was published, which described a sane economic order in novel form, thousands of readers sent in their reasons why such an order would fail. Edward Bellamy answered all these questions in his second great work, " Equality ". After reading these two books, I doubt whether any reasons could be advanced against such an order.)

THE TESTING GROUND SUPREME—NULLI SECONDUS

We read how great manufacturing companies have testing grounds for their machines, which are put through strenuous trials before they are fit for public use.

From my personal outlook, there is no better and greater testing ground for our theories of life than at home, especially between partners in marriage. Many of us have gone into marriage believing that our partner is complementary to our moods and has no personal prejudices. Knowing that the average person is still far from perfection, we can be sure that the one of our choice still has physical tastes, emotional desires, and mental outlook which are different from our own, and which react differently to ours. A knowledge of the general characteristics of the four basic types helps considerably in knowing the partner's likes and dislikes and their reactions. Respect the spiritual type's sense of justice, and give the intellectual time for, and consideration of, their mental pursuits. Let the emotional type relax more to enjoy their arts, and study the material wants of the materialistic type.

I read a statement once that we are rude and inconsiderate only to our home folks, an attitude of

thoughtlessness we do not even assume to strangers ! Is it any wonder, then, that there are only a very small number of married people really happy ? How many think their marriages are misfits, not realizing that it is not a case of finding the perfect one, but of understanding and applying the laws of Nature to create harmony in the place where it is essential that happiness should reign.

A minor but essential point, especially for married people, is to recognize the exquisite balance in the freedom of each other. Of course, it is unthinkable that one should do any action that is not in accordance with his conscience. The delicate point is when the actions have the full approval of the conscience and the partner tries to interfere with those actions. This is where recognition of each other's freedom is essential to harmony of the partnership.

Geoffrey Hodson stated : " THEOSOPHY IS FIRST AND LAST A LIFE TO BE LIVED, A HAPPINESS TO BE GIVEN, A LOVE TO BE SHARED." That can also be said of any other philosophy. If our theories of life are tried and proved successful on this pre-eminent testing ground, they have passed through the acid test supreme that is second to none ; and no argument can dissuade us from the fact that these theories are right—for ourselves.

If we perceive that we shall receive back every iota of discordant vibration in the same ratio and intensity in which we gave it, it will make us realize the importance of control. Through our worries and griefs and pains we shall suffer and reap discords, until the time comes when our suffering will make us strive for a little control. If we refuse to learn by ordinary common sense, we are driven to learn by pain, as we cannot get away from our lessons.

In developing appreciation, sympathy and helpful acts towards our partner, who might be lacking in depth of thought, one discovers that he or she is far ahead in other qualifications of the spirit, for example, such as humility and sacrifice, etc., that must be on the level of the attributes we have developed. Here, in most cases, we find our partner is entirely complementary, because he or she has the qualities it is vitally necessary for us to develop, and we have those essential for their development. In that way

we are perfectly fitted to help each other in the qualifications we need to develop on the path to perfection.

PHYSICAL HARMONY

Good health must be a very big factor in our effort towards happiness, as it is difficult to have happiness with ill-health.

The fundamental law of health is harmony with the laws of Nature in our mental, emotional and physical bodies, and being out of harmony with those laws will result in disease and unhappiness. These laws will never change, though there will be new ideas and discoveries concerning health, diet, etc., as time passes.

Harmony of the physical body is obtained through proper diet and elimination, cleanliness and fresh air, correct relaxation, and circulation through sufficient exercise. These subjects can be studied from books recommended in the list of references appended to this chapter.

My aim in this chapter is to try to show the relative importance of all these subjects toward our effort to attain good health. Physical harmony alone can never give us perfect health, as many doctors have agreed that worry and emotional disturbances are the direct causes of many physical ailments. Sir Charles Wilson stated that **happiness is easily the first factor affecting health.** Since we are not yet perfect, then 100 per cent. perfect health is not attainable, and it will not be until we reach perfection.

Diet being one of the many factors making for physical harmony, the importance of it was stressed by the amazing scientific tests of Sir John McCarrison. He experimented with batches from one to two thousand rats, giving them the customary food of the poorer classes of various nationalities. Each batch developed the customary diseases of those people! To one batch he gave flat bread, made of wholewheat flour, lightly smeared with fresh butter, sprouted pulse, fresh raw carrots and fresh raw cabbage in abundance, unboiled whole milk, a small ration of meat with bones once a week, and an abundance of water, both

for drinking and washing. The results were remarkable. Disease was abolished. These different batches of rats were given the same conditions of cleanliness, comfort and sunlight, and the only difference was that of diet! The details of these gigantic experiments can be read in his book.

The study of diet leads us back to nature, using natural foods, such as milk, cheese, eggs, cream, fruits, fresh and dried vegetables, dried beans and lentils, salads, whole cereals, whole nuts and honey. Many would say that such a diet is not adaptable to hard work. The severest test of endurance possible is the long distance marathon races, and they are mostly won by vegetarians. The report of the United States National Conservation Commission (Vol. III, page 665) stated: "Comparative experiments on 17 vegetarians and 25 meat-eaters in the laboratory of the University of Brussels have shown little difference in strength between the two classes, but a marked superiority of the vegetarians in point of endurance."

What is the case for meat? Prof. M. Matthes wrote: "Meat, like all food rich in albumen, increases putrefaction in the bowels. At any rate, putrefaction is more intensive if meat is eaten than vegetables, for the latter do not putrefy, but ferment."

We do not eat meat second-hand; that is, we do not eat carnivorous animals, owing to their offensive smell. How many of us realize that body odour is due to the same source?

Natural foods also protect us against constipation—the cause of many diseases. From our reasoning of causation, we can understand that the curing of illness and disease is not the simple matter of just taking a pill or two, but the gradual elimination of years of accumulated poisons, which might take months, and then by degrees building up our general constitution by the main factors for physical health—proper diet and elimination, cleanliness and fresh air, correct relaxation and circulation through sufficient exercise—and the necessary percentages of these factors are dependent upon the individual type you are.

The different factors applicable to different types are

Factors	Spiritual (Fiery)	Intellectual (Airy)	Emotional (Watery)	Materialistic (Earthy)
DIET	More Salads and liquid foods ;	More Solid foods.	More proteins and carbohydrates.	This type mainly meat-eaters.
	Vegetable soups, etc.		A little fried and curried foods.	Should be careful to have sufficient fruit and vegetables.
	Fried and curried foods very constipating to this type.		Too much vegetables and fruit enervating for this type.	
RELAXATION	Less needed, having abundant energy.	Less on mental work and more on physical work.	More, due to lack of energy.	Steady plodders, less needed.
CIRCULATION Exercise	Less needed due to active nature.	More, if inactive physically.	Only sufficient to stimulate circulation.	Less on physical work More on sedentary work.
Ray Therapy	Very little needed.		Very beneficial.	
Hydro-Therapy	Beneficial and restful.		Disagreeable, owing to insufficient reaction.	

not fully worked out. From my limited observations I can only give very broad outlines on certain types only. Others should observe and experiment.

The proportions of the planetary influences in certain signs would furnish the percentage basis upon which different types could work—more or less based upon the actual recommendations for an average person.

Diet, Elimination, etc.—" Diet and Physical Fitness," by G. Z. Dupain. (Note how he stresses natural foods throughout the book.)

Relaxation—" Power Through Repose."
" How to Relax."

" Good Health for All," by C. Barclay Smith.

ENJOYING THE MOMENT

When the heart of self is changing to the heart of all, and we are being attuned to service, it must not be imagined as a sort of an anxious, gloomy change. It is very far from that. Since the fundamentals of life are known, and all the events of life are seen in their proper perspective, then life becomes a glorious adventure. It becomes a place where one can find beauty and love and joy through our own power of creating the causes for the effects wanted. Beauty of colour, beauty of form, beauty of movement and beauty of tone (Music) can be enjoyed to the full, even though we do not possess an advantage in worldly goods.

How easy it is to appreciate beauty, when all life is unified as confirmed by science. The spirit within us must have a degree of those beautiful vibrations which we can bring into harmony with Nature's arts, which are free for all to enjoy. To be unified with the beauty in nature and in music gives one a glorious sense of bliss and joy which must be experienced before it is realized.

How many can appreciate the beauty of colour and form as an artist. A little basic study in that art will make us more appreciative of the wonderful beauty of colour and grace of lines which can be found in simple things, such as a single peacock feather. Cultivation of beautiful flowers

that appeal to our type will add an appreciable amount of joy to our lives. A study of the fundamentals of classical dancing, poetry and of music will give us a deeper realization of the beauty of movement and of tone.

Mr. R. C. Trevelyan, in his article on " Simple Pleasures ", published in " Horizon ", London, gave a list of pleasures that appealed to him. Pleasures of sight, sound, touch, taste and smell. If each of us made a personal list of the simple pleasures that are in accord with our conscience, and increased the items under these headings every month or year, we would surely find more things to enjoy in life.

To me, the great thing is to be able to appreciate the moment in which we are enjoying life. The average person longs for a certain thing, and when he has it, he fails to appreciate it—fails to enjoy it. Try to treasure and lengthen the moment when we are enjoying life. When we are harmonizing with sunsets, flowers and other numerous things of beauty ; when we are reading poetry ; when we are listening to music. Have no thoughts of anything else but the thought and feeling of being in full harmony and enjoy to the utmost.

Some people long for week-ends to play their favourite game. At play, they are too greatly occupied in beating their opponents to enjoy the moment. In tennis, for example, the average person would know whether or not it was a pleasant game, based upon his desires, but that is far from the real joy we can have. We should try to appreciate the harmony and grace of each stroke, the pleasure of being free, the enjoyment of being able to play. In that way, we can enjoy each moment and every stroke, not only your own but your opponent's as well. This would make the game far more enjoyable irrespective of whether we win or not.

At meal times are we conscious that we are enjoying the meal, the delicate blending of flavours ; the pure sweetness of vegetables ; the lusciousness of a single fruit in season ; the enjoyment of a good cup of tea or coffee taken in the sunshine of the company of a spiritual friend ?

At rest, do we sense the joy of complete relaxation, the opportunity to stretch our weary limbs in comfort ?

If we carry out that idea throughout life, appreciating things and enjoying those moments to the utmost, how much more happiness shall we have and receive, by creating harmony through appreciation ?

If this work shows the way of happiness to only a few, it will be worth the effort. It cannot appeal to all types because of our fundamentally different outlooks on life. Nevertheless, it matters not the type ; if anyone increases the degree of his control, it forces Nature to return that inevitable degree of happiness.

When we are enjoying the sunshine of life, one desire subsists, and that is the desire to help others towards the way of happiness.

John Ruskin wrote in his Art School Notes, the quintessence of advice to art students : " Examine, after every period of renewed industry, how far you have enlarged your faculty of **admiration. Consider how much more you can see, to reverence, in the work of Masters ; and how much more to love, in the work of Nature.** This is the only constant and infallible test of progress." We should apply this test to the masters of the fine arts collectively—Masters of Life, masters of representative art, such as sculpture, painting, acting, and masters of presentative art, such as architecture, literature, music, dancing. Take particular notice also how we have increased the degree in our joy of living, which means the degree in our control.

Every minute is a glorious opportunity to develop the qualifications of the spirit or to be of service in thought if not in action. Then each day should mark an advancing step in our progress towards our inherent desire for happiness. If only we use our golden opportunities to increase our percentage of control the nearer it is to 100 per cent.—the nearer we MUST be to Happiness and Perfection.

ONWARD TO THE HEIGHTS

Upon the Mount, the land of love's awakening ;
The goal of journeying, by love impressed ;
The end of life and death, the end of striving—
The realm within, where dwells eternal rest.

HAROLD HENRY.

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